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VOL. XXIV, No. 2

MONDAY, OCTOBER 13, 1930

WHOLE No. 639

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PART THREE. COMPREHENSION

Place a mark (X) in the parentheses before the correct translation of each Latin sentence below.

EXAMPLE

Gallia uno est insula.
 () a. Gaul is an island.
 (X) b. Gaul is not an island.
 () c. Is Gaul an island?

1. Matrōna et filia lucernā spectant.
 () a. The lady and her daughter are looking at the lamp.
 () b. The lady sees her daughter's lamp.
 () c. The ladies and their daughters are looking at the lamps.
2. Puellae parvae rosas rubrās amant.
 () a. The red roses please the little girl.
 () b. The girls like the little red roses.
 () c. The little girls like the red roses.
3. Columban albam fēminā habet.
 () a. The white dove loves the woman.
 () b. The white woman has a dove.
 () c. The woman has a white dove.
4. Matrōnam superbam servus nō amat.
 () a. The slaves do not like the proud lady.
 () b. The proud lady does not like the slaves.
 () c. The lady does not like the proud slaves.
5. Puella parva columban magnam videt et timet.
 () a. The little girl is looking at the big dove and laughing.
 () b. The big dove approaches the little girl and she runs away.
 () c. The little girl sees the big dove and is afraid.

PART FOUR. DERIVATIVES

From the five words or phrases underneath each sentence choose the one that means the same or most nearly the same as the italicized word in the sentence, and draw a line under that word or phrase.

EXAMPLE

His words were *incredible*.
 impressive not able to be heard loudly spoken well chosen useless

1. His system was *displeasing* to his associates.
 talkativeness self-content boldness silence evil-doing
2. The floors and walls will be *renewed* during the vacation.
 repaired untouched built torn down inspected
3. They *derided* his attempts to climb the precipice.
 praised admired joined laughed at assisted
4. He is a very *amiable* person.
 disagreeable selfish forceful wise likable
5. The misfortune of his companions gave him a feeling of *dejection*.
 nerve pleasure fear pride anxiety
6. A *subterranean* passage led to the open air.
 long terrifying magnificent ditch-covered underground
7. The *magnitude* of the task was pointed out to him.
 greatness nature unimportance result glory
8. The speaker *clarified* the prevailing notion about taxation.
 agreed with disputed made clear expressed laughed at
9. His *rubred* face appeared around the corner.
 jolly red robust and fat
10. Your previous efforts have been *laudable* at least.
 successful bold continual eager praiseworthy

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The Classical Weekly

VOL. XXIV, No. 2

MONDAY, OCTOBER 13, 1930

WHOLE No. 639

THE LOEB CLASSICAL LIBRARY RECENT ADDITIONS

(Continued from page 4)

(7) Plato, VII: Timaeus, Critias, Cleitophon, Menexenus, Epistles. By R. G. Bury (1929). Pp. vi + 636.

There is no Introduction to the volume containing Mr. Bury's translation of Plato, Timaeus, etc. The negligible amount of bibliographical information that is given is wrongly given, because it is scattered throughout the book. Here again we have a defect in The Loeb Classical Library that is to me irritating and astonishing, the lack of any consistent and well-considered editorial plan. Some volumes have admirable Introductions, with careful and really useful bibliographies; in other volumes the Introductions are of little or no worth, perfunctory performances by men who would not or could not take seriously the task that was rightfully theirs as contributors to a series as important as this. I myself believe that it is the business of Supervising Editors to supervise; it is not only their right but their duty to impose their will, absolutely, in certain matters on all contributors to the series whose guiding spirits they are supposed to be. Those who refuse to bow to their will in these matters should not be allowed to contribute volumes to the series. On this general subject I have expressed myself above, in the course of this article (page 2, column 1, at the bottom); I shall do so again, below. I expressed myself on the general subject also in THE CLASSICAL WEEKLY 22.153, in the discussion of J. M. Edmonds's *Lyra Graeca*, III, in 22.154, in the discussion of a volume on Plato by W. R. M. Lamb, in 19.176, in a discussion of an earlier volume by Mr. Lamb, and in 19.175-176, in a discussion of a volume on Frontinus.

In the many years in which The Loeb Classical Library has been in progress it ought to have been possible for the Supervising Editors to work out a framework for certain parts of the Introductions, a framework which the several translators should have been required to follow without deviation. One such part is the matter of bibliography. There are few books, on any subject, in which bibliographical information is given as usefully and as helpfully as it ought always to be given (bibliographies and indexes are, repeatedly, the weakest parts of books). The Supervising Editors of The Loeb Classical Library have had it in their power to set an example here for the whole world of scholars. That they have not done so is to me disappointing and discouraging.

Outside of the framework that I have suggested (this might well include discussion of the texts, of the editions, of the translations, of special works and articles on the various authors), there would still be

ample opportunity for the display of independence, and for variety. Indeed, even within the framework an author of real intellectual power and possessed of a genuine mastery of his subject could show, easily, those qualities.

As an example of Professor Bury's method—or rather lack of method—I instance his treatment of the so-called Epistles of Plato (385-627). Here we have a General Introduction to the Epistles (385-392), and Prefatory Notes to most of the separate Epistles. The first specific reference to what any one else has written on these Epistles comes in a footnote on page 570, a two-line reference to an article in *The Classical Quarterly*. Why was this article and this alone mentioned? I am no expert in this field, but I know that there are other articles of more importance for the student of these Epistles. Why is no mention made of editions of these works? Why is no mention made of work by an American scholar, Professor L. A. Post, of Haverford College (*Thirteen Epistles of Plato, Introduction, Translation and Notes* [Oxford: At the Clarendon Press, 1925. Pp. 167])? I might mention also a book by R. Hackforth, *The Authorship of the Platonic Epistles* (Manchester, The University Press, 1913), reviewed by Professor Shorey in THE CLASSICAL WEEKLY 8.173-174 (April 10, 1915). I have no patience with undocumented work. I want to know not only *what* a man thinks, but also *why* he holds the views he sets forth. All careful workers discover over and over, to their sorrow, that some references given in support of views do not in fact support those views; other references prove to be quite irrelevant. One is justified in viewing with suspicion the opinions of a man who will not take the reader into his confidence, by explaining the grounds of his views. A scholar who devotes many years to a task has a duty to himself and to his readers. He owes it not only to his readers but also to himself to set forth fully the justification for his views. He owes it to his readers to share with them the riches he has won through his special studies. Few of us, for example, work frequently on the so-called Epistles of Plato. In the discharge of the task laid upon him by this volume Mr. Bury was obliged (or should have been obliged) to master the 'literature' dealing with the question of the authenticity of these letters: did Plato write them? Why did Mr. Bury not share his mastery with us? Why did he so blithely waste his labors in this field. I myself welcome bibliographical information on any and all classical subjects, however remote they may seem to be from my studies at a given period of my life.

When Mr. Bury does condescend to give bibliographical information, he does so in a very niggardly fashion. Witness this paragraph (15):

Besides the well-known edition by Mr. R. D. Archer-Hind, with its stylish translation, there is a recent

English Commentary on the *Timaeus*, as well as a separate translation of the *Timaeus* and *Critias*, by Prof. A. E. Taylor.

It would be interesting to see what would be written by the readers of this paragraph if they could be compelled to put down, *at once*, answers to this question: Where, and when, and by whom were the works that are here mentioned published? I wonder what answer Mr. Bury himself would give, off-hand, to this question.

I give, in conclusion, part of Mr. Bury's statement of his views about the value of the so-called Platonic Epistles and about their authorship (389-390, 391-392).

Whatever view we take of the authenticity of the *Epistles* it is certain at least that some of them represent an ancient tradition, within a century of Plato's time, regarding the historical and biographical details which they relate. Their interest and value consist mainly in the welcome light they throw on the practical activity of Plato and on the political influence of the Academy. They show us that Plato was really in earnest with the Ideal State which he had sketched in the *Republic*; and they put before us all the practical measures he took, with Dion as his colleague, to realize that Ideal. They also help us to understand how, in default of the Ideal, he was led to fall back upon the rule of Law, as a second-best; so that the *Laws*, rather than a new *Republic*, was the main work of his declining years.

If we turn now to the Platonic collection of thirteen Epistles we find that the only two which we can with any confidence regard as genuine are precisely those two "open" letters, the seventh and the eighth. Fortunately these are the longest, most important, and most informative of the thirteen. Of the other letters, iii, iv, and xiii are admitted to be genuine by a good many modern scholars; some also admit vi, x, and xi, and, less confidently, ii; while i, v, ix, and xii are generally acknowledged to be forgeries. The readiness of so many recent scholars to ascribe as many Epistles as possible to Plato is in marked contrast to the attitude of the great Platonic students of fifty or a hundred years ago (such as Ast and Zeller) who unhesitatingly pronounced the whole collection apocryphal. It would seem that the swing of the pendulum has now gone too far in the other direction; and the most reasonable view is that the two great letters, seventh and eighth, are really from Plato's hand, while all the rest are fabrications after his manner. . . .

Over against this we may set the views of Professor Shorey, as set forth in the review to which reference was made above. Professor Post believes that the third, the seventh, and the eighth Epistles were surely written by Plato.

(8) The Geography of Strabo, VI (the sixth of eight volumes). By Horace Leonard Jones, of Cornell University (1929). Pp. 397.

For notices of earlier volumes of Professor Jones's translation of Strabo see THE CLASSICAL WEEKLY 12. 57, 17.169, 18.181, 21.17, 22.155.

Volume VI contains text and translation of Book XIII (2-193) and Book XIV (196-385), and A Partial Dictionary of Proper Names <in Volume VI> (387-397).

As a sample of Professor Jones's work, and also as a hint of the sort of thing that one can find in Strabo, I give the version of 13.1.27 (pages 53, 55, 57. This passage ought to be of special interest in this year of the Bimillennium Vergilianum):

Also the Ilium of to-day was a kind of village-city when the Romans first set foot on Asia and expelled Antiochus the Great from the country this side of Taurus. At any rate, Demetrius of Scepsis says that, when as a lad he visited the city about that time, he found the settlement so neglected that the buildings did not so much as have tiled roofs. And Hegesianax says that when the Galatae crossed over from Europe they needed a stronghold and went up into the city for that reason, but left it at once because of its lack of walls. But later it was greatly improved. And then it was ruined again by the Romans under Fimbria, who took it by siege in the course of the Mithridatic war. Fimbria had been sent as quaestor with Valerius Flaccus the consul when the latter was appointed to the command against Mithridates; but Fimbria raised a mutiny and slew the consul in the neighbourhood of Bithynia, and was himself set up as lord of the army; and when he advanced to Ilium, the Ilians would not admit him, as being a brigand, and therefore he applied force and captured the place on the eleventh day. And when he boasted that he himself had overpowered on the eleventh day the city which Agamemnon had only with difficulty captured in the tenth year, although the latter had with him on his expedition the fleet of a thousand vessels and the whole of Greece, one of the Ilians said: "Yes, for the city's champion was no Hector". Now Sulla came over and overthrew Fimbria, and on terms of agreement sent Mithridates away to his homeland, but he also consoled the Ilians by numerous improvements. In my time, however, the deified Caesar was far more thoughtful of them, at the same time also emulating the example of Alexander; for Alexander set out to provide for them on the basis of a renewal of ancient kinship, and also because at the same time he was fond of Homer; at any rate, we are told of a recension of the poetry of Homer, the Recension of the Casket, as it is called, which Alexander, along with Callisthenes and Anaxarchus, perused and to a certain extent annotated, and then deposited in a richly wrought casket which he had found amongst the Persian treasures. Accordingly, it was due both to his zeal for the poet and to his descent from the Aeacidae who reigned as kings of the Molossians—where, as we are also told, Andromache, who had been the wife of Hector, reigned as queen—that Alexander was kindly disposed towards the Ilians. But Caesar, not only being fond of Alexander, but also having better known evidences of kinship with the Ilians, felt encouraged to bestow kindness upon them with all the zest of youth: better known evidences, first, because he was a Roman, and because the Romans believe Aeneas to have been their original founder; and secondly, because the name Iulius was derived from that of a certain Iulus who was one of his ancestors, and this Iulus got his name from the Iulus who was one of the descendants of Aeneas. Caesar therefore allotted territory to them and also helped them to preserve their freedom and their immunity from taxation; and to this day they remain in possession of these favours. . . .

(9) The Characters of Theophrastus. Newly Edited and Translated. By J. M. Edmonds. Herodes, Cercidas, and the Greek Choliambic Poets (Except Calimachus and Babrius). Edited and Translated by A. D. Knox (1929). Pp. vii + 132, xxvi + 365.

In this volume Mr. Edmonds presents an Introduction, which deals with The Book and its Author (3-10), and The Text (11-30). He presents also a *stemma* of the manuscripts (facing page 30), and a Bibliography (31-32).

Of Mr. Edmonds's high-handed way of dealing with the texts of the authors he 'edits' (transforms would often be the better description) I have had

something to say in THE CLASSICAL WEEKLY 16.185-186, 18.169, 22.153. Whether he realizes it or not, he is far more concerned with presenting, as a text, something different than he is in keeping his feet on the ground or his head out of the clouds. The following passage in his Preface (v-vi) seems to me a most naive bit of selfrevelation:

In preparing the text I have discarded much of my earlier work, in the belief, shared no doubt by many scholars, that the discovery of papyrus fragments of ancient Greek books has shifted the editor's bearings from Constantinople to Alexandria. With the 'doctrine of the normal line,' exploded by A. C. Clark <where and when, one may fairly ask>, went much critical lumber, and the dust is only just beginning to clear. The peculiar character of this text, with its recurring *καὶ* and its natural toleration of displacement, makes it an excellent *corpus vile* to experiment on. It would be too much to hope that my readers will come away from my Introduction as confident as I am that our mss. go back to an 11-letter line archetype, but I cannot help feeling that there is a plausibility in the emendations I have based upon my hypothesis which is not to be found in the others.

Mr. Edmonds's way of editing seems to me the last way in the world likely to attain the truth.

Mr. Knox gives a Preface (iii-vi), General Introduction (xi-xxvi), special Introductions to the authors whose work is represented in this volume, text of those authors and translations (2-353), Addenda (354-358), Index I—Proper Names (359-363), Index II—Doubtful, Unusual, or Corrupt Words and Uses (364-365).

(10) Cicero, The Letters to his Friends, III, Including the Letters to Quintus (the last of three volumes). By W. Glynn Williams (1929). Pp. xxviii + 622.

For a notice of Volumes I-II of Mr. Williams's translation of Cicero, *Ad Familiares*, see THE CLASSICAL WEEKLY 22.161.

Volume III contains an Introduction (ix-xi), A Chronological Summary of the Principal Events in the Life of Cicero (xii-xxviii), Cicero's Letters to his Friends, Books XIII-XVI, Text and Translation (2-381), Cicero's Letters to his Brother Quintus, Text and Translation (385-611), Index of Names I: Cicero's Letters to his Friends, Books XIII-XVI (612-617), Index of Names II: Cicero's Letters to Quintus (618-622). The pitifully meager Introduction (ix-xi) is identical with that given in Volume I (see THE CLASSICAL WEEKLY 22.161). Prefixed to the text and translation of the letters to Quintus is A Short Life of Quintus Tullius Cicero (385-387).

As a specimen of Mr. Williams's work as a translator I give his version of *Ad Familiares* 14.4.1-6 (pages 195, 197, 199). The passage, which is part of a letter written by Cicero at Brundisium, during his exile, on April 29, 58 B. C., should be of deep interest to all readers of THE CLASSICAL WEEKLY.

CICERO TO TERENTIA AND HIS FAMILY

Yes, I do send you a letter less often than I might, because, while every hour of my life is a misery to me, yet, when I either write to you, or read a letter from any of you, I am so overcome with weeping that I cannot bear it. Would that I had been less eager to live! At any rate I should have seen no sorrow, or not

much of it, in my life. But if fortune has in reserve for me any hope at all of getting back any benefit at any time, the mistake I made is not so serious; if, however, these ills can never be removed, I assure you, my dearest, that my desire is to see you as soon as possible and die in your arms, since neither the gods, whom you have so virtuously worshipped, nor the men, whom I have ever served, have shown us any gratitude.

I have been for thirteen days at Brundisium, at the house of M. Laenius Flaccus, an excellent man, who has shown no thought for his fortunes and civil status as compared with my safety, and has not been deterred by the penalty of a most scandalous law from fulfilling the claims and duties of hospitality and friendship. I pray that I may some day be able to show my gratitude to him,—a gratitude I shall never cease to feel.

I set out from Brundisium on April 29th. I am making for Cyzicus through Macedonia. Ruined, alas, and prostrate as I am, why should I now ask you to come here, you, an invalid lady, exhausted in mind and body? Should I not ask you? Am I then to be without you? This, I think, is what I shall plead—if there is any hope of my return, encourage it and assist the matter; but if, as I fear, it is over and done with, make every effort to come here in any way you can. This one thing I would have you know—if I have you, I shall not think that I am absolutely lost. But what will become of my dearest Tullia? It is now for you to see to that; I have no suggestion to make. But in any case, however matters turn out, we must do all we can for that poor little damsel's matrimonial settlement and reputation. Again, what will my boy Cicero do? He I hope may always be in my bosom and between my arms. I cannot now write more; grief stays my pen. How you have fared I know not,—whether you retain anything or have been, as I fear, utterly despoiled.

Piso will, as you write, always, I hope, be our friend. As to the liberation of the slaves, there is nothing to upset you. In the first place yours have been promised that you will act as each of them severally deserves. Orpheus so far is doing his duty, nobody else in any marked degree. As regards the other slaves the arrangement is this: that if my estate passed out of my hands they were to be my freedmen, provided they could make good this claim; but if the estate still remains in my hands, that they should continue to be my slaves, with the exception of an extremely small number. But these are minor points.

As to your exhorting me to be of good courage and not to abandon the hope of recovering my civil rights, I could only wish that matters were such as to justify the hope. As it is, poor wretch, when shall I at last get a letter from you? Who will bring it me? I should have awaited one at Brundisium, had the sailors allowed it, but they did not want to miss the favourable weather. For the rest, bear up, Terentia mine, with all the dignity you can. We have lived; we have had our day. It was not our failings, but our virtues, that laid us low; I am guilty of no wrong, except that I did not forfeit my life when I forfeited my honours. But if my children preferred that I should live, let us bear all else, unbearable though it be. But there—I, who am encouraging you, cannot encourage myself.

(To be Concluded)

CHARLES KNAPP

Greek and Roman Weather Lore of Winds

In a recent biography of Lincoln there is to be found a list of weather signs and superstitions that were familiar to the people with whom he came in contact in his youth¹. If this knowledge helps one to an understanding of Lincoln's life and character, then collections

¹Carl Sandburg, *Abraham Lincoln, The Prairie Years* 1.66-68 (New York, Harcourt, Brace and Co., 1926).

of classical weather lore should prove an aid to the appreciation of the daily life of the Greeks and the Romans.

My previous papers in *THE CLASSICAL WEEKLY*² on popular meteorology have to do with forecasts derived from objects that are tangible or visible, such as animals, plants, and heavenly bodies. In this paper I wish to gather together the lore of an element that is unsubstantial and hopelessly *varium et mutabile*—the wind³. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. . ."

In justifying the weather as a topic of conversation Emerson once said⁴: "We are pensioners of the wind. The weathercock is the wisest man. All our prosperity, enterprise, temper, come and go with the fickle air". The wind affected the material welfare of the ancients in more ways than it does ours. By its aid they caught quail in nets⁵, winnowed grain⁶, and sailed their ships⁷. Seneca states⁸ that Heaven had many purposes in view in creating the winds and sending them throughout the world, but he notes⁹ that the winds were not an unmixed blessing, since they carried Roman soldiers to distant places to war with men whom they did not hate.

Greece is a country of many mountains and with many indentations caused by arms of the sea. Both by sea and by land it created many opportunities for the caprices of a wayward and fickle wind. Italy, too, is much broken and its seacoast is irregular. There existed a close relation between the geography and the weather of these countries, as the ancients were well aware.

Aristotle¹⁰ asks why different winds are rainy in different places, and notes variations in the Aegean. He calls attention to the part played by the Hellespont and explains how mountains interfere with the freedom of clouds and cause them to condense and drop their burden^{10a}. Livy¹¹ speaks of the Cyclades as a very windy region and attributes this aspect of their weather to their being separated sometimes by wide straits, sometimes by narrow passages.

Pliny¹² knew that winding mountains broken by peaks and ridges united with hollow meandering valleys to cause winds without number. It is hardly to be wondered at, therefore, that Seneca¹³ shrinks from the task of enumerating the various winds. He says

²An Animal Weather Bureau, 14.89-93, 97-100; The Folk Calendar of Times and Seasons, 16.3-7; The Plant Almanac and Weather Bureau, 17.105-108; Magic and the Weather in Classical Antiquity, 18.154-157, 163-166; The Classical Astral Weather Chart for Rustics and Seamen, 20.43-49, 51-54; Greek and Roman Weather Lore of the Sun and the Moon, 22.25-31, 33-37; Clouds, Rainbows, Weather Galls, Comets, and Earthquakes as Weather Prophets in Greek and Latin Writers, 23.2-8, 11-15.

³The following abbreviations will be used: Arist., Met. = Aristotle, Meteorologica; Arist., Prob. = Aristotle, Problemata; Bede = Bede, De Natura Rerum; Isidore = Isidore (Isidorus), De Natura Rerum; Pliny = Plinius, Naturalis Historia; Seneca = Seneca, Naturales Quaestiones; Th. = Theophrastus.

⁴I know this quotation at second hand only.

⁵Callimachus, Aitia 3.1 (page 209 of A. W. Mair's translation of Callimachus and Lycophron in The Loeb Classical Library).

⁶See the Greek Anthology 6.53.

⁷Pliny 2.118; Vegetius, De Re Militari 4.38.

⁸Seneca 5.18.1. ⁹Seneca 5.18.8-14.

¹⁰Prob. 26.7, 56. See also Th., De Ventis 1.5.

^{10a}See *THE CLASSICAL WEEKLY* 23. 5, note 57, 7, note 107.

¹¹C. K. >.

¹²36.43.1. ¹³2.115.

¹⁴5.17.4. Compare Aulus Gellius 2.22.2, 19.

that there is hardly any district with which there is not associated some wind that arises within it and falls not far from it.

The Greek proverb, 'Natives know best which way the wind lies'¹⁴, is in itself a sufficient commentary upon the way in which conditions changed from place to place. Only residents could become familiar with the varying aerial channels of the wind. We are informed by Theophrastus¹⁵ that signs derived from local weather seers were most trustworthy. Such village savants have been the source of much weather knowledge throughout the ages¹⁶. They may, perhaps, be typified by Cloddipole¹⁷:

From Cloddipole we learnt to read the skies
To know when hail will fall or winds arise.

DIRECTIONS AND WEATHER ASSOCIATIONS OF THE PRINCIPAL WINDS

Doubtless the vast bulk of the weather wisdom of popular meteorologists in small localities never found its way into literature, but there has survived much traditional information about the habits and the weather significance of winds that blew in certain seasons and worked weal or woe in large areas of Greece and Italy. Aristotle, Theophrastus, Pliny, and Seneca have written at length about the directions of the more prominent winds and their well-established reputations for bringing certain kinds of weather¹⁸. The saying, "Every wind has its weather", is nowhere better exemplified than in Greece and in Italy. In these lands recognition of a change of wind seems to have been almost immediate.

The orientation of the winds, according to the important Greek and Latin references to the subject, has been given in convenient form in a table compiled by Otto Gilbert, and published in his invaluable work, *Die Meteorologischen Theorien des Griechischen Altertums*¹⁹, 550-551. His entire chapter on Windsysteme, 539-584, is important.

In the various wind-roses or wind-charts constructed by modern scholars one finds minor discrepancies, a thing that is inevitable, since some at least of the ancients were unable to thread their way through the maze of conflicting statements, as is abundantly attested by Aulus Gellius²⁰. It is obvious that with migrations and intermingling of tribes and races confusion would result. Our own weather lore has

¹⁴Polybius 9.25.3. ¹⁵De Signis 3.

¹⁶See, for instance, an unsigned article on Village Weather Prophets, *The Spectator* 89 (1902), 982-983.

¹⁷John Gay, *The Shepherd's Week*, Monday, 25-26.

¹⁸Arist., Met. 363 a - 365 a, Prob., Book 26, De Mundo 4.364 b; Th., De Ventis (to be found in F. Wimmer's edition of Theophrasti Eresii Opera Quae Supersunt Omnia, 3.94-115 [Leipzig, Teubner, 1862]); Th., De Signis 26-37; Pliny 2.119-130, 18.328-339; Seneca 5.8-18. Other valuable references, though secondary, are Lydus, De Mensibus 4.119; Adamantios, *Περί Ἀέτων* (the text is published by V. Rose, *Anecdota Graeca et Graecolatina*, Erstes Heft, 27-52 [Berlin, 1864]); Isidore 37, Origines 13.11; Gellius 2.22; Vegetius, De Re Militari 4.38; Vitruvius 1.63; Bede 27. Strabo 1.2.21 is interesting. Perhaps one should include the short poem Incerti Versus De Duodecim Ventis (in *Poetae Latini Minores*, edited by N. E. Lemaire, 4.493-498 [Paris, 1825]). Much classical lore of the winds is used in Bacon, *Historia Ventorum* (The Works of Francis Bacon, Collected and Edited by J. Spedding, R. L. Ellis, and D. D. Heath, 3.236-243, 281-291, 9.448-458 [Cambridge, Massachusetts, The Riverside Press]).

¹⁹Leipzig, Teubner, 1907. ²⁰2.22.2.

European importations and in Europe certain days still keep unchanged the weather associations they had before the calendar was modernized.

A great point of difference among modern scholars lies in the number of degrees in the sectors to be assigned to the principal winds²¹.

In an illuminating paper by Professor D'Arcy Wentworth Thompson, entitled *The Greek Winds*, in *The Classical Review* 32.49-56, corrections are made in the traditional interpretation of the wind-chart described by Aristotle, *Met.* 2.6, 363 b. Professor Thompson's division of the Greek compass-card seems to have been accepted by later writers who knew of its existence²².

The winds were closely associated with the sun. Professor Thompson shows that the directions of the winds listed by Aristotle were determined directly or indirectly by the positions at various periods²³ of the rising and the setting sun. East and west winds come, of course, from the directions of the equinoctial rising and setting of the sun; north and south winds come from the directions ascertained by cutting the east and west line at right angles. Four other winds come from the directions of the summer and winter solstitial sunrises and sunsets. This leaves two northern and two southern sectors, by subdividing which directions for four other winds may be found. This arrangement gives twelve sectors of 30 degrees each.

Since each quadrant of the modern compass-card is divided into four sectors instead of into three, there is no convenient way of indicating accurately the directions of the winds according to the chart reconstructed by Professor Thompson. Such directions as I may give are, therefore, only approximate, except for the cardinal points.

In this section of my paper I wish merely to give a fair idea of the weather reputation of each wind. I shall start with the north winds and shall go round the wind-chart clockwise²⁴. Readers who desire to multiply references may consult the *Thesaurus Linguae Latinae*, which is giving numerous citations under names of winds and doubtless will continue to do so.

Aristotle, the fountain-head of much lore of the winds, makes several general remarks about a group of winds: *Aparctias* (= *Septentrio*²⁵), the north wind; *Thrascias* (= *Circius*), the north-northwest wind, and *Argestes* (= *Caurus*, *Corus*), the west-northwest wind. It seems best to follow Aristotle in grouping the characteristics they have in common²⁶.

Aparctias, *Thrascias*, and *Argestes* are the winds that fall on others most and stop them. Their source is so close to us that they are greater and stronger than other winds. They bring fair weather most of all winds for the same reason, for, blowing as they do, from close at hand, they overpower the other winds and stop them; they also blow away the clouds that are forming and leave a clear sky—unless they happen to be very cold. Then they do not bring fair weather, but being colder than they are strong they condense the clouds before driving them away.

These winds bring hail since they cause sudden condensation²⁶; they give rise to hurricanes also²⁷. Together with *Meses*, the north-northeast wind, they are very commonly accompanied by lightning²⁸. In general all the winds from the north are drier than those from the south²⁹, and likewise more salutary³⁰. The characteristics that Aristotle attributes to these three winds are ascribed to them, of course, in the scattered references made to them by other authors.

Boreas, 'the king of the winds'³¹, is placed, on some wind-charts³², due north, but Pliny³³, who says that *Boreas* is called *Aquilo* in Latin, assigns to it a position between *Aparctias* and the place of the rising sun at the summer solstice³⁴. Seneca³⁵ regards *Aquilo* as the most easterly of the winds that emanate from the north. It is, of course, impossible to say that all authors who mention *Boreas* and *Aquilo* located them as precisely as did Pliny and Seneca.

Boreas, or *Aquilo*, is cold³⁶, dry³⁷, rainless³⁸, cloud-dispelling³⁹, bright and clear⁴⁰, and also the most salutary of winds⁴¹. It is wintry, too⁴², and can have angry moods⁴³. It is called 'black' by Strabo⁴⁴. Josephus⁴⁵ mentions a local wind called 'the black north wind' at Joppa; at Antioch some sort of magico-religious rite was conducted against 'black *Boreas*'⁴⁶. With *Meses* and *Aparctias* *Boreas* is snowy⁴⁷; with *Argestes* it makes the heavens thick with clouds⁴⁸. Though it may leave Italy with skies serene, it causes

²¹Arist., *Met.* 2.6, 364 b, 365 a, *ad initium*. See also Th., *De Signis* 36.

²²Arist., *Met.* 365 a; Th., *De Signis* 36. Compare Varro, *Marcupor*, as quoted by Nonius Marcellus 1.66 (in W. M. Lindsay's edition, Leipzig, Teubner, 1903): *ventique frigido se ab axe erupant phrenetici, septentrionum filii, secum ferentes tegulas, ramos, syrus*.

²³Arist., *Met.* 2.6, 364 b; Th., *De Signis* 37.

²⁴Pliny 2.126. ²⁵Th., *De Signis* 25.

²⁶Pindar, *Pythia* 4.181 (322).

²⁷See, for example, the chart on page 50 of Professor Thompson's article, referred to in the text.

²⁸2.119-120, 18.333.

²⁹Timosthenes, as quoted by Agathemerus 3.7 (C. Müller, *Geographi Graeci Minores* 2.473), places it between *Aparctias* and *Caeias*.

³⁰5.16.6. ³¹Lucan 5.601; Isidore 37.1.

³²Lucan 4.50; Ovid, *Tristia* 3.10.53; Isidore 37.1.

³³Isidore, 37.1 *sine pluvia*.

³⁴Ovid, *Metamorphoses* 1.328 *nimbis... Aquilone remotis*. Isidore, however, says (37.1): *non discutit nubes sed stringit*. Compare Lucan 4.50-51: *Pigro bruma gelu siccis Aquilonibus haerens aethere constricto pluvias in nube tenebat*.

³⁵Vergil, *Georgics* 1.460 *claro... Aquilone*, and Servius *ad loc.*: *claro Aquilone serenifico*.

³⁶Pliny 2.127. In *Geoponica* 2.3.4 it is stated that the winds which blow from the rising sun are most salutary.

³⁷Th., *De Ventis* 9.54.

³⁸Lucan 5.603 *Scythici... rabies Aquilonis*; Vergil, *Aeneid* 3.285 *et glacialis hiems Aquilonibus asperat undas*.

³⁹4.1.7. ⁴⁰Bellum Iudaeorum 3.9.3.

⁴¹Joannes Malalas, *Chronographia* 10.343 b. See also W. M. Lindsay, *Aquilo, The Black Wind*, *The Classical Review* 42 (1928), 20.

⁴²Th., *De Signis* 36; Orphic Hymn 80. See also Pliny 2.126 and Seneca, *Hercules Oetaeus* 778.

⁴³Th., *De Ventis* 9.51, 61; Bede 27.

²¹See the first page of the article by Professor Thompson which is referred to in the text, in the next paragraph.

²²E. W. Webster, in his translation of Aristotle, *Meteorologica* (Oxford, 1923), is obviously indebted to Professor Thompson. See his chart at 2.6, 363 a. E. S. Forster, in his translation of Aristotle, *Problemata* (Oxford, 1927), agrees with Professor Thompson; he had, however, reached similar conclusions independently. See his note at the bottom of the first page of his translation of Book 26.

²³Arist., *Met.* 2.6, 363 b-364 a.

²⁴This means that I shall go round from left to right. The ancients used "sunwise" in exactly the sense in which I use "clockwise". See Sunwise in Webster's New International Dictionary of The English Language, and in the Century Dictionary and Cyclopaedia.

²⁵This equation is given by Pliny 2.119-120.

²⁶Arist., *Met.* 2.6, 364 b (E. W. Webster's translation). See also Arist., *Prob.* 26.62; Th., *De Signis* 36, *De Ventis* 1.6-7; Pliny 2.126.

rains in Africa⁴⁹. Pliny⁵⁰ tells us that Aquilo and Auster change their dispositions with a change of place, for in Africa Aquilo is cloudy and Auster is serene. A north wind striking a heated atmosphere naturally causes condensation; if it manages to cross the Mediterranean, it induces precipitation in Africa.

When Aquilo begins to blow violently and stirs up a number of clouds it indicates fair weather⁵¹. In the Orphic Hymns (80) it is invoked to drive away the rain clouds and make the heavens clear. In Proverbs 25.23 it is stated that the north wind driveth away rain^{51a}.

The north wind was keen during the day, but generally fell at night⁵². A Greek proverb says: 'Never did a night-time Boreas reach the third dawn'⁵³. A north wind generally ceased in an odd number of days, a south wind in an even number⁵⁴.

Aquilo attended by lightning indicated storm. So did Eurus attended by thunder⁵⁵. Aquilo itself was heralded by the sudden drying of the earth⁵⁶.

Meses, the north-northeast wind⁵⁷, was commonly accompanied by lightning, as we have seen. Meses and Aparctias were the coldest winds and brought most snow⁵⁸. Meses is infrequently mentioned in weather lore. I suspect that the domain of Boreas or Aquilo extended far enough to the East to absorb its functions⁵⁹. Some of the ancients did in fact regard Boreas and Meses as the same wind⁶⁰.

Caecias⁶¹, the east-northeast wind, sometimes called Hellespontias⁶², was notoriously rainy⁶³. It made the sky thick with clouds⁶⁴, which were heavier than those brought by Lips⁶⁵. Caecias had a reputation for thrusting back to itself the clouds it found before it, so that this characteristic gave rise to a proverb about bringing a thing upon oneself as Caecias brings clouds upon itself⁶⁶.

Apeliotes (= Subsolanus), whose domain Hellespontias shared more than it did that of Caecias⁶⁷, blew from the equinoctial sunrise⁶⁸. It was a wet wind, but brought the rain in light showers⁶⁹. If it started to

blow by day from a clear part of the heavens, it continued throughout the greater part of the night⁷⁰. Attended by thunder from the East it signified temperate weather⁷¹. On the Tower of the Winds at Athens it is represented as the bringer of blessings; its lap is filled with honeycomb, grain, and fruits.

The clouds which the north wind blew from the upper end of the Hellespont were caught by Hellespontias and were driven toward Attica and the islands⁷². The name for this wind was, of course, purely local in origin⁷³.

Eurus, the east-southeast wind, was dry as it started, but became rainy later⁷⁴. It brought clouds⁷⁵; against Lesbos especially clouds were driven by it and by the south winds⁷⁶. Along with Notus and Zephyr it carried heat⁷⁷. It could become fierce; Ovid⁷⁸ uses the expression *truculentior Eurus*. In New England the southeast wind is likewise regarded as violent: "If the wind blows from the southeast for twelve hours, it will rain in spite of hell"⁷⁹. Volturnus, as the Roman called this wind, after the name of an Italian mountain⁸⁰, was drier and warmer than Auster⁸¹, and, with Favonius, was drier than Subsolanus⁸². Lucretius⁸³ calls it *altitonans*. If it started to blow from a clear part of the heavens, it would not last till night⁸⁴.

This is the wind which helped to bring disaster to the Roman arms at Cannae. Hannibal had noted the habits of this wind and had so arranged his position and the time of starting the battle that this wind almost blinded the Romans at a critical moment⁸⁵.

Between Eurus and Notus was Euronotus⁸⁶ (= Phoenicias)⁸⁷, a warm wind⁸⁸ from the south-southeast. Bede⁸⁹ makes a distinction between this wind and Euroauster, both of which he regards as warm; he puts Euroauster to the right of Notus, Euronotus to the left.

Notus (= Auster), the south wind, seems to be mentioned more frequently than other winds. Without doubt its various weather characteristics are described by a greater variety of synonyms than are those of any other wind. I shall quote a number of descriptions from Latin authors, who, of course, often used the form Notus: *udus*⁹⁰, *umidus*⁹¹, *umectus*⁹², *madidus*⁹³, *imbricus*⁹⁴, *cum imbribus*⁹⁵, *imbribus atrum*⁹⁶, *nigerri-*

⁴⁹Lucan 9.422-423. Compare Statius, *Thebais* 5.11-12, 8.411 cum Libyae Boreas Italos niger attulit imbres.

⁵⁰2.127. ⁵¹Th., *De Signis* 53.

^{51a}Note Ovid, *Metamorphoses* 1.262-267, Proetus <Iuppiter> Aeolus Aquilonem clauduit in antris...emittitque Notum. Madidis Notus evolat alis... and 1.328-329 Nubila <Iuppiter> disiecit, nimbisque aquilone remotis et caelo terras ostendit et aethera terris. Ovid is here describing how the Flood began and how it was brought to an end. C. K. >

⁵²Arist., *Prob.* 26.60.

⁵³Th., *De Ventis* 8.40. See Arist., *Prob.*, 26.9, 14. In this connection it is pertinent to quote from an author who was familiar with modern weather lore in the Mediterranean, W. H. Smyth, *Memoir Descriptive of the Resources, Inhabitants, and Hydrography, of Sicily and Its Islands*, 4-5 (London, John Murray, 1874): "The most experienced pilots say, that storms which commerce in the day-time are more violent, and of longer duration than those which spring up during the night".

⁵⁴Th., *De Signis* 33; Pliny 2.120.

⁵⁵Bede 36; Isidore 38.2. Compare Arist., *Met.* 2.6, 364 b.

⁵⁶Pliny 18.339.

⁵⁷Pliny 2.120 does not give a Latin equivalent for Meses. He merely states that it is *inter Boream et Caecian*.

⁵⁸Arist., *Met.* 2.6, 364 b.

⁵⁹Compare note 34.

⁶⁰Ventorum Situs et Appellationes 973 a. This is included in Aristotle's works, though it can hardly be more than a summary. ⁶¹Seneca says (5.16.5) that the Romans had no name for this wind. Pliny (2.120) locates it inter Aquilonem et exortum aequinoctialem ab ortu solstitiali.

⁶²Arist., *Met.* 2.6, 364 b.

⁶³*Ibidem*; Th., *De Signis* 36.

⁶⁴Th., *De Signis* 36.

⁶⁵Arist., *Met.* 2.6, 364 b; Th., *De Signis* 36.

⁶⁶Arist., *ibidem*, *Prob.* 26.1, 29; Th., *De Signis* 36, *De Ventis* 7.37; Pliny 2.126; Gellius 2.22.24.

⁶⁷There was some confusion in Sicily between the names Caecias and Apeliotes. See Th., *De Ventis* 10.62.

⁶⁸Pliny 18.337. ⁶⁹Th., *De Signis* 35; Pliny 18.337.

⁷⁰Pliny 18.339. ⁷¹Bede 27. ⁷²Arist., *Prob.* 26.56.

⁷³Herodotus 7.188, 189.

⁷⁴Arist., *Met.* 2.6, 364 b; Th., *De Signis* 35. Compare Lucan 1.219 et madidis Euri resolutae flatibus Alpes.

⁷⁵Bede 27; Lucan 2.459; Versus De Duodecim Ventis 14.

⁷⁶Arist., *Prob.* 26.56.

⁷⁷Arist., *Met.* 2.6, 364 b; Th., *De Signis* 36. ⁷⁸Heroides 9.11.

⁷⁹From a newspaper clipping of an article by a meteorologist.

⁸⁰Seneca 5.16.3; Livy 22.46.9. See also Preller-Jordan, *Römische Mythologie* 1.330, note 2 (Berlin, 1883).

⁸¹Pliny 18.338. Bede, however (27), describes this wind as *cuncta desiccans*.

⁸²Pliny 2.126.

⁸³5.745.

⁸⁴Pliny 18.339.

⁸⁵Livy 22.43.10, 22.46.9; Plutarch, *Fabius* 16.1; Seneca 5.16.4; Frontinus, *Strategemata* 2.2.7; Valerius Maximus 7.4, Ext. 2; Appian, *Romana Historia* 7.4.20, 26.

⁸⁶Pliny 2.120.

⁸⁷Arist., *Met.* 2.6, 364 a says it is opposite Tharscias. See Thompson, as cited in the text, 50. Pliny, however, merely states (2.120) that it is between the winter solstitial sunrise and the south. It did not occur to him to make the equation Euronotus = Phoenicias.

⁸⁸Bede 27. ⁸⁹*Ibidem*. See also Isidore 37.3.

⁹⁰Horace, *Epodes* 10.19.

⁹¹Vergil, *Georgics* 1.462; Pliny 2.126; Isidore 37.3.

⁹²Gellius 2.22.14.

⁹³Claudian 24.103; Ovid, *Metamorphoses* 1.264.

⁹⁴Plautus, *Mercator* 876. ⁹⁵Columella 11.2.65. ⁹⁶Lucan 5.608.

mus⁹⁷, pluvius⁹⁸, pluvialis⁹⁹, cum pluvia¹⁰⁰, nubifer¹⁰¹, nubilus¹⁰², nimbis gravis¹⁰³, nebulosus¹⁰⁴, rabies Noti¹⁰⁵, procellosus¹⁰⁶, hibernus¹⁰⁷, frigidus¹⁰⁸, fulmine pollens¹⁰⁹, cum grandine¹¹⁰, aestuosus¹¹¹, ventorum calidissimus¹¹², noxius Auster et magis siccus <quam Aquilo>¹¹³.

The weather characteristics of Auster are well summarized by Isidore¹¹⁴. . . . Auster, . . . ex humili flans, humidus, calidus, atque fulmineus, generans largas nubes et pluvias laetissimas, solvens etiam flores. He neglects to add that after south winds there occur especially destructive earthquakes¹¹⁵.

The most vivid picture of Notus is drawn by Ovid¹¹⁶:

Madidis Notus evolat alis,
terribilem picea tectus caligine vultum:
barba gravis nimbis, canis fluit unda capillis,
fronte sedent nebulae, rorant pennaque sinusque,
utque manu lata pendentia nubila pressit,
fit fragor, inclusi funduntur ab aethere nimbi.

Auster was stronger by night than by day¹¹⁷. It blew regularly at the time of the Dog-star¹¹⁸. Unlike Boreas, it was stronger when it was ready to cease than when it began; hence the proverb, 'Sail when the south wind begins and Boreas ceases to blow'¹¹⁹. It stirred up bigger waves, however, than did Aquilo¹²⁰.

Like Eurus, Auster was dry as it began, but wet as it ended¹²¹. For southern Europe in general

When the wind is in the south
It is in the rain's mouth¹²².

Shakespeare uses still another figure:

The southern wind
Doth play the trumpet to his <the sun's> purposes
And by his hollow whistling in the leaves
Foretells a tempest and a blustering day¹²³.

Elsewhere Shakespeare has the simile "Like foggy south puffing with wind and rain"¹²⁴.

Sometimes the north wind coming into conflict with the moisture-laden south wind caused snow¹²⁵. It was evidently this condition that gave rise to the saying, 'If the south wind challenges the north wind, then it snows'¹²⁶.

The portending of heat by the south wind reminds one of Christ's words in Luke 12.55: "When ye see the south wind blow, ye say, There will be heat; and it cometh to pass"¹²⁷.

Auster was heralded when the earth became suddenly moist with dew¹²⁸.

⁹⁷Vergil, Georgics 3.278.

⁹⁸Ovid, Metamorphoses 1.66; Seneca 5.16.1.

⁹⁹Vergil, Georgics 3.429. ¹⁰⁰Columella 11.2.4, 43.

¹⁰¹Valerius Flaccus 2.506.

¹⁰²Propertius 2.16.56; Auctor Aetnae 288; Ovid, Ex Ponto 2.1.

¹⁰³Statius, Thebais 11.520.

¹⁰⁴Seneca, Agamemnon 481 (502). ¹⁰⁵Seneca, Medea 586.

¹⁰⁶Horace, Carmina 1.3.14. ¹⁰⁷Ovid, Heroides 2.12.

¹⁰⁸Tibullus 1.1.47. ¹⁰⁹Vergil, Georgics 4.261.

¹¹⁰Lucratus 5.745. Compare Servius on Vergil, Aeneid 8.429.

¹¹¹Columella 11.2.14, 21, 23, 34.

¹¹²Pliny 2.126. Compare Th., De Signis 36; Arist., Met. 2.6,

364 b; Bede 36.

¹¹³Seneca 4.2.18. ¹¹⁴Pliny 2.127.

¹¹⁵37.3. See also Bede 27. ¹¹⁶Bede 27.

¹¹⁷Metamorphoses 1.264-269. ¹¹⁸Pliny 2.129.

¹¹⁹Arist., Prob. 26.12, 32; Th., De Ventis 8.48.

¹²⁰Arist., Prob. 26.45. ¹²¹Pliny 2.128.

¹²²Th., De Signis 35; De Ventis 1.7; Arist., Prob. 26.19.

¹²³T. F. Thielton-Dyer, Folk-Lore of Shakespeare, 89 (London, Griffith and Farran, 1884).

¹²⁴I Henry IV, Act 5, Scene 1, 3-6.

¹²⁵As You Like It, Act 3, Scene 5, 50.

¹²⁶Compare Arist., Prob. 26.46; Th., De Ventis 7.46, 9.54.

¹²⁷Plutarch, Moralia 949 E.

¹²⁸This is quoted by Isidore 38.5. ¹²⁹Pliny 18.339.

Theophrastus brands as false the belief that Notus did not blow near the sea in Egypt or for a day and a night's journey inland from the sea, whereas beyond Memphis it blew freshly for a similar distance¹²⁹.

When the south wind was less strong, it brought clear weather and lasted a shorter time¹³⁰. Leukonotus, the White Notus, which is placed farther to the West, sometimes belied its rain-making character, as Horace states¹³¹:

albus ut obscuro deterget nubila caelo
saepe Notus neque parturit imbris
perpetuo. . . .¹³²

To the west of Notus was Libonotus (= Austro-africus¹³³), the south-southwest wind. Naturally it was a hot wind¹³⁴.

Between Libonotus and Zephyr was Lips (= Liba, or Africus¹³⁵), the west-southwest wind. Its reputation was somewhat like that of Auster, though it is mentioned much less frequently. It was rainy¹³⁶, stormy¹³⁷, cloudy¹³⁸, and brought lightning and thunderbolts¹³⁹. If it blew at the equinox, it brought rain¹⁴⁰. Vergil¹⁴¹ speaks of it as teeming with squalls. It is described as having sable wings¹⁴². Horace¹⁴³ calls it *Africus pestilens*. In this connection one may note the curse of Caliban: "A south-west blow on ye and blister you all o'er"¹⁴⁴.

At Cnidos and Rhodes there was a proverb about Lips and Argestes: 'Lips causes clouds quickly and clear weather quickly; but every cloud follows the wind Argestes'¹⁴⁵.

Zephyr (= Favonius¹⁴⁶) blew from the West. It was warm¹⁴⁷, but agreeably so. It was regarded as the pleasantest of winds¹⁴⁸ and was looked upon as a herald of spring¹⁴⁹ and flowers¹⁵⁰. On its arrival, one might say, spring was officially opened. With it came the birds, a fact which caused it to be called the 'bird' wind, or, less inclusively, the 'swallow' wind¹⁵¹. It was a seasonable wind for sailing¹⁵²; prayers were made to it to send breezes favorable for ships¹⁵³. It rose near or during the evening¹⁵⁴. It was noted for collecting and driving before it the largest clouds¹⁵⁵.

¹²⁹De Ventis 2.8, 10.61. Compare Arist., Prob. 26.44.

¹³⁰Arist., Prob. 26.20. Compare 26.38, and Th., De Ventis 1.6-7.

¹³¹Horace, Carmina 1.7.15-17.

¹³²The Shorey-Laing edition of Horace (on Carmina 1.7.15) compares a line of Arnold's Empedocles, "As the sky-brightening south-wind clears the day. . . ."

¹³³Pliny 2.120; Isidore 37.3. Seneca says (5.16.6) that Libonotus has no Latin name. ¹³⁴Isidore 37.3.

¹³⁵Pliny 2.110, 18.336; Seneca 5.16.6.

¹³⁶Arist., Met. 2.6, 364 b; Th., De Signis 36; Pliny 2.126.

¹³⁷Columella 11.2.4; Bede 27.

¹³⁸Arist., Met. 2.6, 364 b; Th., De Ventis 36; Dirae 30.

¹³⁹Bede 27. ¹⁴⁰Arist., Prob. 26.26. ¹⁴¹Aeneid 1.85-86.

¹⁴²Silius Italicus 12.617 fuscis Africus alis.

¹⁴³Carmina 3.23.5.

¹⁴⁴Shakespeare, Tempest, Act 1, Scene 2, 323-324.

¹⁴⁵Th., De Ventis 0.51. ¹⁴⁶Pliny 18.337.

¹⁴⁷Th., De Signis 36; Arist., Met. 2.6, 364 b.

¹⁴⁸Arist., Prob. 26.31, 55; Orphic Hymn 81.

¹⁴⁹Lucratus 5.737-738; Pliny 18.337; Horace, Carmina 1.4.1, 3.7, 2, 4.12.2 (where the expression *animae Thraciae* may refer to Zephyrs); Orphic Hymn 81; Claudii Ptolemaei Opera Quae Extant Omnia, Opera Astronomica Minora, 2, 38 (Leipzig, Teubner, 1907).

¹⁵⁰Bede 27; Incerti Versus De Duodecim Ventis 22.

¹⁵¹Pliny 2.122. See Aristotle, De Animalibus Historia 6.2; Columella 11.3.5.

¹⁵²Pliny 2.122.

¹⁵³Orphic Hymn 81. See also the Greek Anthology 12.171; Ovid, Amores 2.11.37-42; Claudian 12.41-45 (Fescennia de Nuptiis Honorii Augusti).

¹⁵⁴Arist., Prob. 26.33, 35.

¹⁵⁵Th., De Ventis 7.42; Arist., Prob. 26.24; Homer, Iliad 11.305.

Shelley's Ode to the West Wind, written in a wood that skirts the Arno, gives one a far different picture of the west wind in Italy:

O wild West Wind, thou breath of Autumn's being,
Thou, from whose unseen presence the leaves dead
Are driven, like ghosts from an enchanter fleeing,
Yellow, and black, and pale, and hectic red,
Pestilence-stricken multitudes! O thou,
Who chariotest to their dark wintry bed

The wingèd seeds, where they lie cold and low,
Each like a corpse within its grave, until
Thine azure sister of the Spring shall blow....

Above Zephyr was Argestes (= Caurus, Corus¹⁵⁶), the west-northwest wind. It was known locally in Athens as Sciron, and in some places elsewhere as Olympias¹⁵⁷. There is much difference of opinion about the Latin equivalent of Argestes. Seneca says¹⁵⁸ that Corus was called Argestes by some, but that Corus is violent, whereas Argestes is usually gentle. Corus could make the sea squally and fierce¹⁵⁹. Like other northern winds it was cold¹⁶⁰. It was dry except when it was ceasing¹⁶¹. It gathered clouds and drove them away¹⁶². Lucan¹⁶³ calls it *caeli fuscator Eoi*. In the Orient it brought clouds, but in India it brought clear weather¹⁶⁴.

It was attended by hail¹⁶⁵. On a clear night lightning accompanied by Corus, Auster, or Favonius meant wind and rain from the direction of these winds¹⁶⁶. From the murmur of the waters Caesar's boatman on the adventurous trip from Greece to Brundisium predicted the blowing of Corus¹⁶⁷.

Thracias (= Circius) has already been mentioned in connection with the north winds in general. It was given to hail and snow¹⁶⁸. The name Circius is infrequent; it was evidently a local name¹⁶⁹. In Provincia Narbonensis, Liguria, and part of Etruria Thracias (= Circius) tempered the climate, though it might at times be violent enough to unroof houses¹⁷⁰. In spite of its power the people were grateful to it, believing that it caused their healthful climate¹⁷¹.

(To be Continued)

UNIVERSITY OF MICHIGAN

EUGENE S. MCCARTNEY

REVIEW

Petronius, The Satiricon. Edited, With Introduction and Notes, by Evan T. Sage. New York: The Century Co. (1929). Pp. xl + 228.

Professor Sage's edition of Petronius is the best available text-book for teaching Petronius. Professor

Sage gives us his own text¹ of the Satiricon complete, and provides a commentary for those passages which, he thinks, can be read with a class. The Introduction offers sections on The Satiricon and its Background (xi-xiv), The Originality of Petronius (xiv-xvii), The Satiricon (xvii-xviii), The Style of the Satiricon (xviii-xxi), Petronius (xxi-xxiii), The History of the Text (xxiii-xxv), First Appendix—MSS and Editions (xxv-xxviii), Second Appendix—Informal Latin (xxviii-xxxiv), and Synopsis of the Satiricon (xxxv-xxxvii). On pages 197-214 there are fourteen Supplementary Notes intended for the more advanced student. There are, finally, a useful Bibliography (215-219), an Index Nominum (221-222), and an Index Rerum (223-228). The references in the latter Index are needlessly cryptic.

In one respect this good text-book is a disappointment. The editor states (Preface, vii) that his book is meant for undergraduates, i.e. for College students; there is, accordingly, an apparent effort to simplify the Introduction and the Notes, and to avoid discussion of moot questions. But in all our Colleges Petronius is likely to be an elective course, and older students might well profit from a more adult treatment. A full edition of Petronius, with proper Introduction and critical and exegetical commentary, is still wanted, and it is to be regretted that Professor Sage, who is eminently competent to provide such an edition, has not done so.

COLUMBIA UNIVERSITY

MOSES HADAS

THE NEW YORK CLASSICAL CLUB

The annual election of officers of The New York Classical Club for 1930-1931, held Saturday, May 3, resulted as follows: President, Miss Beatrice Stepanek, Eastern District High School, Vice President, Professor Allan P. Ball, College of the City of New York, Secretary-Treasurer, Professor E. Adelaide Hahn, Hunter College, Censor, Leo A. Hanigan, Alexander Hamilton High School.

The address of the meeting was delivered by Dr. Walton B. McDaniel, of the University of Pennsylvania. His very interesting lecture, illustrated, on Linking the Old With the New in Italy, was greatly enjoyed.

At the luncheon at the Men's Faculty Club the principal speakers were Dr. John L. Tidsley, District Superintendent of Schools, New York City, Professor Antoine Meillet, University of Paris, and Dr. McDaniel.

LEO A. HANIGAN, Censor

¹For a criticism of the text, as well as of certain statements in the Introduction and the Notes, see the review of the book by Professor Ben E. Perry, in The American Journal of Philology 50 (1929), 300-304.

¹⁵⁶Pliny 18.338. Compare, however, 2.119.

¹⁵⁷Arist., Met. 2.6, 363 b; Pliny 2.120. ¹⁵⁸5.16.5.

¹⁵⁹Seneca, Medea 414-417. ¹⁶⁰Pliny 2.126, 18.338; Grattius 420.

¹⁶¹Pliny 2.126. ¹⁶²Ibidem. ¹⁶³Lucan 4.66-67. ¹⁶⁴Bede 27.

¹⁶⁵Pliny 2.126, 18.339. ¹⁶⁶Lucan 5.571-572. ¹⁶⁷Bede 27.

¹⁶⁸Pliny 18.354. ¹⁶⁹See, for example, Lucan 1.407; Seneca 5.17.4.

¹⁷⁰Pliny 17.21. See also 2.121. ¹⁷¹Seneca 5.17.4.